A Treatise of the Preparation to the holy Supper of our onely Saviour and Redeemer, Iesus Christe.

Necessarie for all them that will worthily approch to the Lords holy Table.

Also a Dialogue containing the principall points, which they that will receiue the Supper, ought to knowe, and vnderstande.

By Yues Rousseau, Minister of the woord of God. And translated out of French, into Englishe, by R. B.

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1. C. 402

To the right worshipfull

S. Iohn Zouch of Codner Knight R.B. wisheth a blessed life, happie dayes, with great increase of worshippe.

AMongst the sundrie works of many anciẽt, learned, and wise men (right worshipful) I finde no one thing more generally commended then the trauel that procureth profit & vtilitie to the common welth: for to this end all the estate of mans life tendeth, that whilst wẽ cõtinue in this base territorie here, our whole indeuors shuld be imploied to the benefit of our cõtrey in some respect. And for this cause the moste renowmed Emperours and famous Princes of the world in times past, had alwayes diligent care to aduaunce such as by their policie conserued their kingdomes in publike tranquillitie, or by their valiantnes vanquished their enimies, or by iustice suppressed the wicked, either els by their writings and learned documents instructed the Vulgaritie to vertuous liuing. Anaxarchus, amongst the Phœnicians allowed best of the maintainers of ciuil concord, Numa

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Pompilius exhorteth the Romans to recõpense those largly that returned victorious from any battell. Prometheus willed the Ægyptians to make great accoũt of those that were true Iusticiaries. And Bias king of the Argiues, cõmaunded his people aboue all others, to honour and reuerence moste their writers and teachers of wisedome. Octauian & Mecenas gratified Virgil the lerned poet, with such rich presents, that Seruius who writeth of him, affirmeth that in short space hee was valued to be worth six M. Sesterns, which amounteth to two hundred M. crownes. Such zeale vnto vertue reigned in the noble Peeres of that age, that they accounted those gifts best bestowed, which were employed vpon them that were singular in any facultie, to the intent that others in hope of preferment, might the rather be incouraged to imitate their steppes. If that lack of liberalitie be found in the Princes of this perfect time, in remunerating the vertues which abounded so plentifully in the nobilitie of those obscure daies, wherin nature (without the knowledge of the eternall) bare the onely sway, how much it is to be lamented, I refer to the iudgmẽt of

those

thoſe that by reading may diſcerne the prai-
ſes belonging iuſtly vnto the one, and by
preſent ſight may beholde the defaults of
the other.

If a greater deſire to pleaſure their Coun-
trey was found in that people whiche were
gouerned only by the inſtinct of nature, the
there is in thoſe which now may be direc-
ted by that pure & moſt bleſſed operatiō of
the ſpirit of God: what puniſhmēt is due to
their recheleſſe negligēce, let thoſe that read
the ſacred Scriptures decide, where it is
moſte apparant to be ſeen, with what rigor
God puniſhed the vnprofitable ſeruāt, how
he cōmanded that euery tre which brought
not forth good frute, ſhuld be hewen down
and caſt into the fire. Theſe threatnings (if
nothing els would moue) ſhould ſtir vp e-
uery man to make ſome increſe of thoſe ta-
lents which God hath lent him, rather then
through ſlouthfulnes to bury them in ob-
ſcuritie, without reaping gaines to them
ſelues, or yeelding a iuſt accoūt to God, be-
nefit to their countrey, true allegeance to
their prince, furtherāce to their children, or
pleaſure to their freends, to whom they be
bound. To auoid theſe incōuenieaces, & to

eſchew the infamie that breedeth through idelnes: I thought it good to employ my diligence in tranſlating this ſmall Treatiſe, deſiring rather to bee accounted a profitable Bee, than to be ſuſpected for a hurtfull Drone: for though the Volume be not large, nor my laboure great: yet poſsible, there is as great conſolation to be found for the repentant ſinner as in bigger Tomes.

And becauſe I woulde ſignifie vnto your worſhip, the good will I beare you, and the deſire I haue to acquit ſome parte of thoſe courteſies whiche I haue receiued at your hãds, I haue preſumed to craue your patronage, to this the firſt frutes of my labor, hoping that you wil vouchſafe the acceptance thereof in ſuche part, as with good will I offer it. And though that it ſcape not free frõ the cenſures of ſome, whoſe delight is to carp at euery light occaſion, yet if it may obtain your fauourable liking, my deſire is ſatiſfied, and ſo (with remembrance of my dutie) I take my leaue, wiſhing health to your perſon, worſhip to your parentage, and proſperous ſucceſſe in all your indeuours.

Your worſhips to commaund. R. B.

¶ Yues Rouſpeau to the Chriſtian Reader, health from Ieſus *Chriſte our Lord.*

AMongſt the cauſes of common calamities and ſcourges, wherwith God puniſheth the woꝛld, S. Paul maketh mention of the abuſe and contempt of the Loꝛdes ſupper, ſaying, Foꝛ this cauſe many are weak and ſick among you, and many ſleepe. Foꝛ if we would iudge our ſelues, we ſhould not bee iudged. Theꝛefoꝛe we ought not to maruell that the laſt yeare God did ſo ſeuerely puniſh this pooꝛe realme of Frãce, with plague, war, and famine. Foꝛ the contempt of the Goſpel, and the abuſe and pꝛophanation of the Loꝛdes holy Supper, were the cauſe theꝛeof: ſo that neither they that followed the Popes faction ought to complaine of God, noꝛ they likewiſe that make pꝛofeſſion of the Goſpel: becauſe there was a fault both in the one and the other. Firſt touching the abuſes of the Papiſts, we are able to ſet downe ſure iudgement by the wooꝛd of God, how that the Maſſe is wholy fraught with blaſphemies: how it aboliſheth the holy Supper of our Loꝛde Ieſus Chriſte: how the remembꝛance of his death and paſſi-

an is therein suppressed & brought to nought, how there is no communion, and that in sted that Iesus Christe commaunded all his in generall to take, eat, and drink the bred & wine, one only taketh, eateth & drinketh for al the rest. We see there moreouer, how they cause a creature to be worshiped therein, yea a morsell of bread in sted of the Creatour, how they seek Christ Iesus there in earth, where as the word of God, the Apostles creed, & the olde Canons teach vs to haue our harts lift vp on high, and to seek him by faith in Heauen. To be short, there are to be seen many other detestable and infinite abuses, which I now passe ouer with silence. Now then, seeing they haue obstinatly planted & grounded them selues in that affection, yea, & for the maintenance of so vile & wicked a thing haue put to death so many good men, so many holy & true martyrs of our Lord Iesus Christe: hath not God rightfully visited vs in this behalf? Secondly we see also that there were great & notable abuses on their behalfe, that made profession of the true word of God. How many were there which knew no more then the Papists, to giue any reason of their faith, and which presented thē selues like beasts to the Lords holy Supper? Some cāe thither

thither as ignorant asses, other as swine leding a dissolute & slanderous life. I wil not speak of an infinit number of hypocrits, false brethren, traitors and Apostates, which were vnknowen and had a countenance and shew of honestie. Therefore, it was not without cause that the wrath of god was kindled against his people, & that they were scourged wyth strypes, for wyttingly abusing of the knowledge of his holy name. Now that this good God, through hys Sonne Jesus Christ, may cast his pitiful and mercifull eye vpon this so poore and desolate Realme: it behoueth bothe the one & the other to learne hence forwarde, to serue & honor God according to his woord, better then they haue done, especially that they take heede that hereafter they prophane not by any meanes the holy supper of Jesus Christe our Lord. To this ende and purpose they may read this litle treatise, wherin they shall finde that the true preparing of our selues to the Lords supper, consisteth not in decking of the body, fayr garments, pomps, countenaunces, and outward profession of the name of God, but in clenenesse of hart, and vprightnes of conscience, to the end that god who is a spirit, may be also serued of his in Spirit and trueth.

Luk. 21. 48.

Joh. 4. 24.

The Methodical and ſummarie *Expoſition of the holy* Sacrament of the Supper of our *onely Saviour and Redeemer Ieſus* Chriſt, newly ſet out, by *Yues Rouſpeau, Miniſter of the woorde of God.*

The Preface.

For the better inſtruction touching the Supper of our Lorde Ieſu Chriſt, there be two principal poyntes to be conſidered: Firſte, what our Lord Ieſu Chriſte did: Secondarilye, that which his Diſciples did in this holy action.

The firſt poynt ought neceſſarily to be knowen, to underſtande in the perſon of Ieſu Chriſt, what is the office of God, and of his Miniſters, in the celebration of the Supper.

The underſtanding of the ſecond point is ve-

ry

ry requiſite, to the ende, that conſidering what the Diſciples of Ieſu Chriſt haue done in the Supper, we may learne to doe the ſame, following their example, ſo as we may come worthily to the ſame table of the Lord.

The firſt poynt.

ALL that Ieſu Chriſt did, whē he firſt inſtituted & celebrated the holy Sacramēt of the Supper, may be reduced to foure chief heads: Firſt, he taught his Apoſtles literally, after he bleſſed, then he diſtributed the ſanctified ſignes, laſtly he gaue to thoſe that were his, the thinges ſignified by the ſignes.

The firſt braunch.

What Chriſt taught in the Supper.

CHriſt hauing aſſembled his Apoſtles for the celebration of his holy Supper, did firſt inſtruct them generally in al the pointes of Chriſtian Religion, as may be ſeene in S. Iohn, *the 13. 14. 15. and 16. Chapters. After he taught them ſpecially in that which cōcerneth the cauſes and right vſe of the holy Sacrament. For in geuing them the bread and wine, he declared vnto them, that he gaue them his body, whiche ſhoulde immediately be geuen vp for them, and*

his

his bloud which ſhould be ſhedde for the remiſſion of their ſinnes: geuing them alſo the bread and wine for an aſſured pledge of his precious body and bloud, he commaunded them to take, eate, and drinke the one and the other, and to celebrate this holy action in memorie of him.

The ſecond braunche.
The bleſsing of our Lorde Ieſu Chriſt in the Supper.

IN as much as al the efficacie of the Sacramentes, and of the woorde, depende vpon the onely fauour and bleſſing of God, behold howe Ieſus Chriſt, after he had inſtructed his Diſciples, did not geue them the ſacrament of his body and bloud, before he firſt had (as a paſtor and mediator of his) bleſſed it.

By this woord of bleſſing, is geuen vs to vnderſtand the prayer and thankes geuing, which he made to God his father for the great benefite of the redemption of mankind. For whereas S. Mathew *and* S. Marke *ſay, that Ieſu Chriſte bleſſed,* S. Luke *and* S. Paul *ſay, he gaue thankes.*

The third braunche.
Concerning the bleſſed Signes which our

our Lorde Iesu Christ gaue to his in the Supper.

Iesu Christ gaue in the supper the bread and wine to his Disciples, vsing these two signes, to expresse, that the whole nouriſtment of their soule consisted in the receiuing and fruition of his body and bloud. He gaue the bread and wine apart, to shew his true death and passion, in the which his bloud was shedde, and separated from his body. He brake the bread, to signifie howe in his death his body should be brused and broken, not in his bones (that being foreshewed that they should not be broken) but as wel in his body, as in his soule, at the vehement and horrible anguishe, with extreme paines of the first death, which is the separation of the body from the soule: and of the second death, which is the descent into hel. Also, Iesu Christ commaunded his to take, to eate, and to drinke the bread and the wine, to shew them, that at the Supper he presented vnto them his person, and all his goodes, wherof they should be assured and ascertained, as of thinges they handle and touch, and as of meates which they see, tast, and eate, which after the eating, turne into nouriſhment and sustenance of their body.

The

The fourth braunche.

The thing ſignified geuen by Chriſt in the Supper.

FOr as much as the Signes of the Supper be not bare, nor barren, nor onely ſignificatiue, but be alſo accompanied with power, liuely and in deede preſenting vnto vs the thinges they repreſent: it behoueth vs to knowe, that the Lorde Ieſu, diſtributing the ſacred ſignes to his Diſciples, gaue vnto them by that meane his body and bloud for the ſpirituall nouriſhment of their ſoules in the hope of euerlaſting life. And beholde, howe according to the phraſe of the holy ſcripture, he geueth the name of the thing ſignified to the ſigne, calling the bread of the ſupper, his body: and the wine, his bloud, that we may be the more fully aſſured, that by theſe ſignes he geueth vnto vs in very deede, the thing ſignified, his body and his bloud. Nowe, Ieſus Chriſt in this ſpirituall action, in whiche he hath pretended to nouriſh ſpiritually the ſpirites of his, hath geuen them his body and bloud after a ſpiritual maner, as alſo they ſpiritually receiued it, as ſhall after be ſaid.

The concluſion of the firſt point.

OF this firſt point we haue to gather, that Ieſus Chriſt preaching, bleſsing, and diſtributing

ſtributing the ſignes of the Supper, hath perfourmed the office of a true Miniſter, and hath ſhewed to al thoſe that be called to the Miniſterie, what is their duetie in this behalfe. But in that he gaue the thing of the Supper, and that he nourished with his proper and ſelfe ſubſtance, the ſoules of his, in this he ſhewed that he was very God, whoſe propertie it is to lighten and quicken the ſpirites. Wherefore we knowe, that though in the action of the Supper, the Paſtors may preach, bleſſe, and diſtribute the ſignes, neuertheleſſe they cannot geue the thing ſignified by the the Sacramentes, but that muſt be demanded, attended for, and receiued of God alone.

A ſummarie of that Chriſt did in his Supper.

In cœna docuit, benedixit, ſymbola Chriſtus
Corporis, & corpus tradidit inde ſuum.

FOr as much as the Diſciples of Chriſt ſate at the ſupper as priuate perſons, and he him ſelfe alone there executed the office of the Miniſter, therein we be diligently to conſider, that he did by them, ſo as we may behaue our ſelues in this point, as they behaued them ſelues, to receiue therof like fruite with them. Al that the Diſciples did, may be diuided into foure partes: Firſt

they

they communicated to the word of Ieſus Chriſt, after to the ſignes, then to the thing ſignified: fourthly and laſtly, they yeelded thankes to God for the beneſite of their redemption.

The firſt part of the ſeeond point, how the Diſciples of Chriſt communicated to his woorde.

IN the holy action of the Supper, the Diſciples communicated with the woord of Ieſus Chriſt, not onely in that they heard this woord with corporal and outward eares, but chiefly in that they added thereunto the inwarde eares of faith, by which they apprehended the promiſes of God, and applied in particular, euery one to him ſelfe, al the doctrine propounded by our Lorde Ieſus Chriſt in the Supper.

The ſecond part of the ſecond point, how the Diſciples communicated the ſaid ſignes of the Supper.

WHen the Lorde Ieſus commaunded his Diſciples to take, eate, and drinke the bread and the wine of the Supper, they which doe ſatisfie this cõmaundement, cõmunicating to the corporall elementes, after a corporal faſhion, in receiuing the bread and wine with their corporall

porall handes, eating and drinking the bread and wine with the corporall mouth.

The third part, &c. howe the Disciples in the Supper communicated the body and bloud of Iesu Christ.

IN so much as the banquet of the Supper is a spiritual banquet, and that the meates there presented, be spiritual, hauing a spiritual obiect, which is the nourishment of the soule: Behold how the Apostles guided by the holy spirite, haue cõmunicated the body and bloud of Iesus Christ in a spiritual maner, which cõsisteth in true faith, as before they were taught in this part, by their Maister. For in the sixt chapter of S. Iohn, *after that Iesus Christ had assured his, that he was the bread of life, in stead of saying, He which shal eate and drinke me, shal not thirst nor hunger: he saith, He that commeth to me, shal not hunger, and he that beleeueth in me, shal not thirst. Wherin he taught them plainly, that to goe vnto him, and to beleeue in him, is to eate and drinke him. We know then, that the Disciples of Iesus Christe haue faithfully reteined and practised this doctrine, and that, as they communicated the signes with their bodily mouth, euen so with the mouth of faith they haue receiued, eaten, and*

dronken the body and bloud of Ieſus Chriſt.

The fourth part: Of the thankeſgeuing of the Diſciples of Ieſus Chriſt.

IEſus Chriſt in celebrating the Supper with his Diſciples, ſaid vnto them, Doe yee this in meemorie of me. Which precept ought to reach to the ſolemne commemoratiõ of the death and paſſion of our Lord Ieſus Chriſt, as S Paul to the Corinthians expoundeth it, when he ſaith: When ſoeuer you ſhal eate this bread, and drinke this cup, you ſhal ſhewe the death of the Lorde euen vntil ſuch time as he commeth. We ought not then to doubt, that the Diſciples haue not accompliſhed this commaundement of their maiſter, neither when Ieſu Chriſt bleſſed, but that they bleſſed in their hearts with him, and gaue thankes to God, for the benefite of their redemption.

The Concluſion of the ſecond point.

BY this we learne in the perſon of the Diſciples of Ieſu Chriſt, that when we ſhal come to the Church to communicate the holy Sacrament of the Supper, we ought not onely to bring a bodily mouth to communicate with the ſignes, but alſo to be indued with the ineſtimable gift of true faith, by whiche we ſhall communicate

with

with the vertue and efficacie of the woord of Ie-ſus Chriſt, we ſhall communicate his body and bloud, in feeling in our hearts the liuely vertue of his death and paſſion: the memorie whereof we ſhal worthily celebrate by meane of this faith, according to which we be bound to do, vntil ſuch time as the Lorde Ieſus appeare in his ſeconde comming, ſo as we may enioy in body and ſoule, the holy, bleſſed, and euerlaſting life to come.

A breuiarie of that which the Diſciples did in the Supper.

Diſcipuli verbum, ſignum, cum ſanguine corpus
Accipiunt, gratis auribus, ore, fide.

Seruire Deo, regnare eſt. Y. R.
Semita ſit tibi recta.

The Preface.

¶ *To come worthily to the holy Supper of our Lord Iesus Christ, we must examine our selues, according to the admonition of the Apostle Saint Paul. Now the examination of our selues consisteth cheefely in foure poynts, that is to say, in faith, repentance, giuing of thanks to God, & loue towards our neighbours.*

1. Cor. 11. 28.

Of Faith. The first Article.

FIrst of all we must haue faith, that is to saye, a certaine and infallible assurance and firme persuasion, that God is a merciful father vnto vs in the name of his sonne Iesus Christ our Lord, whom he deliuered to death for vs. This faith commeth not of vs, *b* neither is it grounded vpon vs, neither vpon any other thing that is in vs, but it commeth from God and is grounded *c* vpon God the Father, the Sonne, and the holy Ghost, and vpon the promises of the gospel confirmed inwardly within vs,

a Esai. 35. 5. 6. 7. Ioh. 3. 16.

b Mat. 16 17 Rom. 7. 18. 1. Cor. 2. 14

c Mat. 11. 25 26. 27. Ioh. 1. 13. & 6. 26.

vs, by the working of the holy Ghost, whiche
crieth in our harts Abba, (*d*) that is to say fa-
ther. Furthermore, this faith is nourished, con-
firmed and increased in vs by the holy Sacra-
ments. For in the Supper, God as a good fa-
ther (after that hee hath once brought vs into
hys Church by baptisme) nourisheth vs spiri-
tually with the proper substance of his Sonne
Iesus Christe, applying and making proper
vnto euery one of vs, the merit of his death and
passion. To this end and purpose is it, that Ie-
sus Christe hym selfe giueth vs the bread and
Wine: *e* that he commaundeth vs, to eat and
drink it: that he saith that the Bread is his body
which is giuen for vs, and that the Wine is his
bloud whiche is shed for the remission of our
sinnes: by whiche wordes he giueth hym selfe
wholy vnto vs, he will be our nourishment and
spirituall life: hee will dwell in vs by hys
holy Spirit, and wyll that we abide in hym
by faith, that through beleefe we may not pe-
rish, *f* but haue eternall life, wherof he is the
onely heyre and giuer. *g* In like sorte the
breaking of the Bread of the Supper serueth
to the confirmation of our faith, and sure war-
ranting of our saluation, in so much as it as-
sureth vs and causeth vs to see with spirituall

d Rom. 8. 15. Gal. 4. 6.

e Mat. 26. 26. Mar. 14. 22. Luk. 22. 19. 1. Cor. 11. 14.

f Joh. 3. 36.

g Psal. 8. 7. Mat. 11. Heb. 1. 2. Joh. 17. 12. 27. & 28. 18.

eyes, that Iesus Christe was once broken with the paines of death in Hierusalem, to deliuer vs from the same, and to get vs eternall life. Also, in that, that by the commaundement of Christe Iesus, we take the Bread in our hands, and then the Cup: moreouer in that, that we eate the Bread, and drinke the Wine, which turne into the nourishment of our bodyes: we are certified, that by the hands of Faith, we take and embrace Iesus Christe our Lorde for our onely Sauiour and redeemer, and that by the same Faith we eat hys body spiritually, and drink his bloud to the hope of eternall life.

Now, euery one of vs must liue by his owne faith, *h* according as we may make our confession in the beleefe whiche is called the Apostles, in that, that euery man saith by him selfe, I beleeue in God, and saith not, We beleeue. We must not her cast our braines, or thinke vpon the beleeuing or vnbeleeuing, vpon the worthynes or vnworthynes of an other man, but vpon our owne. For Saint Paule doeth not teach vs to examine other men, or that other men should examine vs, but he saith namely, Let a man examine hym selfe. *i* Therfore let euery one of vs for hys owne parte be assu-

h Hab. 2. 4. Rom. 1. 17. Gala. 3. 11. Heb. 10. 38.

i 1. Cor. 11. 28.

red

red in hys heart, that Jesus Christ the true Messias is come into the worlde to saue sinners *k* amongst whome he ought to account and esteeme himself (by the example of Saint Paul) the cheefest. / Let hym beleeue that Jesus Christe came down from Heauen into Earth *m* to lift hym vp from Earth to Heauen, that he was made the Sonne of man: *n* to make hym the Childe of God, that he was conceiued by the holy Ghost *o* and that he was borne of the Virgin Marie: *p* to purifie and clense his wicked conception and byrth. Let him persuade him selfe that the Sonne of God hath ouercome the Diuell: *q* to deliuer him from the tyrannie and slauishe subiection of the Diuell, , that he hath fulfilled all the Lawe *r* (louing God his father with al his heart, strength and might, and his neyghbour as him selfe) to get him iustice, that he appeared before Pilate *s* an earthly iudge, and receiued as an euill doer, sentence of condemnation for this life: to exempt him from appearing before the terrible iudgement seate of Gods iustice, to receiue sentence of death and euerlasting damnation, for that he had offended one eternall and euerlasting God. Let him assure him selfe, that the same Jesus Christ went downe to hell *t* for

Mat.1.1
k 9.13.
Mar.2.1
Luk.2.11
Joh.3.17
Acts.4.12
& 5.35.
l
1.Tim.1.
m
Joh.3.13
n
Mat.1.1.
Joh.1.14.
Rom.1.3.
o
Mat.1.20
Luk.1.31.
p
Esai.7.14.
Mat.1.25
Luk.1.31.
q
Mat.4.1.
Mar.1.12
Luk.4.1.
r
Mat.5.17.
Luk.16.27
Rom.10.4.
s
Mat.27.11
Mar.15.2.
Luk.23.3.
Joh.18.33.
t
Psal.22.1.

Mat.27.46 Mar.15.14 him, that is to say, that he suffered the sorrowes and terrours of the seconde death, and of the sincere wrath of God to deliuer him, that he dyed a death accursed of GOD *u* in that he was hanged on the Crosse: to purchase him life and blessing before God, that he rose again, for a gage *x* and assurance of his resurrection, that he ascended into Heauen, *y* for a certaine token that he also shall ascend thither, that he sitteth on the right hande of GOD his Father: to be for him an euerlasting Priest, teacher, king, defender, reconciler, and aduocate: to be short, that he shall come at his last comming, for his comfort and ful redemption. We must also euery one of vs for his own part make proper vnto our selues: yea, and make ours all the goodnesse & all the riches that is in Jesus Christ: because that in giuing him selfe to vs, he giueth vs also his benefits. So then in that, that Jesus Christ is God: it is to make vs partakers of his diuinitie, in that, that he is heyre and Lorde of the world: it is to make vs partakers of his Lordshippe and inheritance, and that we recouer in him the gouernment of all thinges, which we lost in Adam, in that, that he is well beloued of his Father: it is that wee may bee acceptable vnto him,

v Gen.21.23 Esa. 3.13.

x Mat. 28. 6. Mar. 16.16 Joh. 20.14. Act. 2.24.

y Mar.16.19. Luk. 24.58. Act. 2.9.

in

in that, that he is riche: it is to make vs partakers of his riches, in that, that he hath all power against the Diuel, Sinne, Hel, Antichrist, the World, and all our enimies: it is to defende and shielde vs: in that, that he is iust and good, it is to iustifie vs, and make vs good: in that, that he is happie and immortall, it is to make vs partakers of his blessednesse and immortalitie.

When we shall thus particularly applie all the actions and benefits of Iesus our Lord, and also all his essentiall qualities vnto our selues, putting our whole trust in him, and in his promises, and distrusting our selues, then may we boldly come to the Lords table, wherat we shall enioy Iesus Christ God and man, by the benefit of faith, and shall feele moreouer a great increase & augmentation of the same.

But we must note, that it is impossible for vs to be vnite and made one with Christ, and to be made partakers of the treasures and riches which are in him, vnlesse we first renounce Antichrist and his kingdome, and vnlesse we detest all Idolatrie, superstition & traditions of men, directly contrarie to the pure seruice of God, bounded and limitted out in his word. For, seeing that God is our only creator:

and he geueth himselfe z wholy vnto vs in the
z Gen.17.18. person of his sõne Iesus Christ the true Isaac,
in whom al the nations of the earth are blessed,
aa Gen.12.18 aa it is great reason, that likewise by faith we
giue vp our selues, & yeeld vs wholy vnto God.
And thẽce is it that God in his law doth right-
fully require of his people, that they haue no o-
bb Eccl.20.2. ther Gods but him: bb And that they loue him
with all their heart, with all their soule, with all
their strength & vnderstanding, that is to say,
with al their partes aswel inward as outward.
And thence is it also, that God doeth not onely
rebuke and reproue all them that halt on both
cc 1.Reg.18. sides: cc but commaundeth also that they which
20. sacrifice vnto straunge Gods, should be put to
dd Deu.13.1. death. dd And to this purpose S. Paule (min-
& 17.5. ding to warne the Corinthians to flee from I-
dolatrie) vseth an argument taken frõ the knit-
ting together & vnion that we haue with Iesus
Christ our Lorde in the supper, speaking after
ee 1.Cor.10. this sort. ee The cup of blessing which we bless,
16. is it not the communion of the bloud of Christ?
And the bread which we breake, is it not the
communion of the body of Christ? As if he
would say, that seeing the Corinthians came
not to the Supper to be partakers simply of
earthly elementes, but to be partakers really &

in

in deede of the body & bloud of our Lord Iesus Christ, to be made one with him by faith, & to be made flesh of his flesh & bones of his bones, that therfore it were too great wickednesse and abhomination to be present in the assemblies of Infidels, or to be partaker of their idolatrie, and therefore the Apostle addeth afterward *ff* that the Corinthians cannot drinke of the cup of the Lorde, and of the cup of Diuels: and that they cannot be partakers of the Lordes Table, and of the table of Diuels. Whereby he signifieth, that it is impossible to serue God and the diuell together, and that whosoeuer doeth communicate with idolatrie: doth manifestly renounce our Lord Iesus Christ. *ff* 1. Cor. 10. 21.

Therfore, seeing that darknes is no more contrarie to light, vice to vertue, death to life, Paradise to hel, then the Pope and his doctrine is contrarie to our Lorde Iesus Christ and to his holy Gospel: it behooueth al true faithful people to withdraw themselues wholy from Poperie, & cast off without delay the yoke of that Romishe Antichrist, that they may giue themselues wholy to the seruice of this sauiour & reedemer Iesus Christ. But if so be that the communion that we haue with the sonne of God, and the promises of the heauenly Father, can

not

not intice and perſuade vs to yeelde our ſelues wholy to God, to put our truſt in him onely, to ſerue and worſhip him onely, according to his wil, but that we wil yet cleaue vnto Antichriſt and his ſeruantes & miniſters: yet at the leaſt, let the threatnings and iudgementes of God hinder vs and feare vs ſo to doe, as when it is ſaid, gg Go out of her my people, that ye be not partakers in her ſinnes, and that ye receiue not of her plagues. And again, hh If any man worſhip the beaſt and his image, and receiue his marke in his forehead, or in his hand, the ſame ſhall drinke of the wine of the wrath of GOD, yea of the pure wine, which is powred into the cup of his wrath, and he ſhal be tormented in fire and brimſtone before the holy Angels, and before the Lamb. And that ſtink of their torment ſhall aſcende euermore: and they ſhall haue no reſt, day nor night, which worſhippe the beaſt and his image, and whoſoeuer receiueth the print of his name. And againe, ii The fearefull and vnbeleeuing, the abhominable murtherers, whoremongers, ſorcerers, idolatours, and all lyers, ſhall haue their part in the lake which burneth with fire and brimſtone which is the ſecond death. Let this therefore be well printed in our hartes, that we bee not

gg Apo. 18. 4.

hh Apo. 14. 9. 10. 11.

ii Apo. 21. 8.

not seduced and destroyed with the vaine seruers of this woꝛld, which thinke it a thing not impossible to serue God and the Diuel, Iesus Chꝛist and Antichꝛist, to followe the commaundementes of God, and of men, and to satisfie the affections of the spirit, and of the flesh all at once.

Of Repentance. Article. 2.

THe pꝛeparation whereof we spake befoꝛe touching faith, which applied unto euery one of vs particularly, Iesus Chꝛist with all his riches and blessinges, can haue no place in vs, vnlesse it bꝛing fooꝛth also in vs a true repentance: that is to say, a true misliking of euil, and a burning loue & affectiõ of goodnesse, as we see the example in *a* Dauid, *b* Peter, *c* Paul, and other holy men. We must haue a soꝛrowe & vnfeigned griefe, foꝛ that we haue offended God, foꝛ that we haue befoꝛe times wickedly abused our creation, redemption, and Baptisme, foꝛ that we haue pꝛouoked God with all our members, foꝛ that we haue abused our vnderstanding, hart, tongue, feet, & hands: foꝛ that we haue geuen and set fooꝛth our soules and bodies (which are the temples wherein God woulde dwell) to infidelitie, idolatrie, superstition, filthinesse, blasphemie, whoꝛedome, extoꝛtion,

a Psal. 51. 1
b Mar. 26. 75. Mar. 14. 72. Luk. 22. 61
c Act. 5. 5. 1. Tim. 1. 13.

extortion, vsurie, robberie, gluttonie, dronkennesse, ambition, excesse, riotte, & other worldly vanities, which is as much as if we wold haue lodged God the father, the sonne, and the holy ghost, in a moste stinking and filthy Stuie. We must therefore be sorie for our wicked life passed, vsing a true and seuere examining of our selues, which may bring forth in vs a displeasantnesse and horrour of our fore passed renting and breaking by all maner of meanes of the lawe of God, to follow the wil of the Diuel, of the world, and of the flesh. Now the breaking of the bread of the Supper (which is omitted in the Passouer of the Papists) should cause vs to acknowledge and detest our wickednesse, that is to say, what soeuer is found in vs, contrarie and repugnant to the pure and holy lawe of God. For, in that, that the bread is broken for vs, or rather in that, that we breake the bread of the Supper of our Lorde Iesus Christ: it signifieth vnto vs, that in deede it is we, that it is our sinnes and iniquities, which haue crucified & put to death the Lorde of life, who is the very same Iesus Christ our Lorde. So that we must not do, as in times passed the Infidels did, which made great lamentations & inuectiues against the Iewes, Pontius Pi-

late,

Mat. 26. 26. Mar. 14. 21. Luk. 22. 19 Act. 2. 42. and. 20. 7. 1. Cor. 11. 23.

late, Herod, Judas, and them that had executed and put Christ to death, and in the meane season flattered them selues: vaunting of their owne merits and desertes, and did not narrowly consider, that Judas, Pontius Pilate, and Herod, were but executours and ministers of their impieties and sinnes. Let vs therefore consider in the breaking of the bread, that our sinnes, yea the sinnes of euery one of vs seuerally, crucified the sonne of God, and brake him with the sorrowes of the first and second death, as namely the wordes of the Supper do shew, that the body of Jesus Christ was broken for vs, and his bloud was shed for the remission of our sinnes. And our heauenly father witnesseth the same, speaking of the death of his sonne, e For the sinnes of my people, haue I smitten him. Then if it be so, that our sinnes being weighed in the balance of the iustice of God, were found to be so weightie, & of so great importance, that his wrath could neuer haue been appeased towardes vs, but by the death of his onely Sonne, whiche maketh ful satisfaction, I say, by the cruel and ignominious death of the crosse: how should not we hence forwarde detest and abhorre our sinne, as that whiche is the cruel and bloudy murderer of the only sonne

e Esa. 53. 3.

of

of God? Behold the *f* Sunne and the Moone, beholde the Element, beholde the vale of the Temple, behold the Stones & Rockes, which were moued at the death of Iesus Christ, which shewed foorth tokens of sorowe, and we which beare within our selues the cause of his death, shal not we haue in horrour and detestation this cursed enimie sinne, that is lodged within vs?

f Mat. 27. 4. 51.

Shall we suffer him to rule and dwel in vs, as before, that it may bring home death vnto vs? Not so: but we must detest it, as that, that before time separated vs from God our chiefest happinesse, as that, that caused vs to loose the image and similitude of God, according to which we were created at the beginning by God. It is that, that hath wholy destroyed vs, that hath depriued vs of holinesse and righteousnesse, that hath banished vs out of paradise, that hath made vs slaues to the tyrannie of the diuel, that hath made vs subiect to so many miseries and diseases: and to be short, both to the first and second death. It is that, which after it had set a barre and diuision betweene God and vs, caused vs to see our owne filthinesse, purchased vnto vs shameful and villanous infamie, made vs to tremble at the voice of our God,

which

which was before moste pleasaunt and louing vnto vs. It is that, whereby the wrath of God is heaped vpon men: that maketh the earth to become barren, and to bring forth thornes and thistles: that causeth women to bring forth in sorrowe, and that men eate their bread in the sweate and labour of their bodies. Seeing then that sinne bringeth foorth, and procureth vnto vs daily so many miseries: it followeth that we ought to withdraw our selues from it, if we will not be wilfull enimies of our owne happinesse and saluation. Nowe then, I cite here all disordered and slaunderous persons, which notwithstanding are so impudent to present them selues to the Lordes holy Table. I aske them what it is that they promised to God and his churche in Baptisme? They will answere me, that they promised God to renounce the Diuel and all his workes. But one of the chiefe and principall workes of the Diuell, is sinne. Why doe they not then abstaine from it? Why are they traytours, and disobedient to God and his Church? Why haue they conspired with the diuell, the worlde, and the flesh, against their owne saluation? Howe dare they present them selues before God, to aske him pardon and remission of their sinnes: seeing

that more and more they heap sinne vpon sinne, and crucifie and kil againe (as much as in thē lieth) the sonne of God, or at the least make a scorne and a scoffe of the purging of his blood, whiche was applied vnto them in Baptisme: Put the case that a wicked man, poore, and destitute of all helpe, were fallen into a mire, whence out he coulde by no meanes raise vp him selfe, and that some young Prince passing that way, tooke the paines to drawe him out of this ditche, to make him cleane, to cloathe him with gorgeous and precious apparell: if this wicked man, and poore miserable caytife fall againe into this mire, and beeray both him self and his apparell, being moreouer in great daunger of his life, woulde not one thinke that this man were maruellously vnkind, and a contemner of that princely bountie and goodnesse, and on the other side, a wilfull and sworne enimie of his owne health, worthy to be lost and cast away without any helpe or assistance? Euen so soundeth our cause with Jesus Christ. We fell all into the puddle of sinne, in the person of Adam, & we are all wicked doers, and worthy of an hundred thousand gibbets before God: we can by no meanes get out of our selues, and out of the ditch of destruction, where-

& Gen. 3. 6 Psalm. 39 and. 15.

into

into we are all fallen by our owne fault. Behold the ſonne of God, the king of kinges, the Lord of Lordes, which commeth to drawe vs out of this puddle, which commeth to waſhe vs with his precious bloud, which vouchſafeth to cloath vs with the proper cloke of his righteouſneſſe and innocencie. If we come againe to wallowe our ſelues in the puddle of ſinne, if we pleaſe our ſelues in it, if we defile & bedurt the robe of innocencie which he hath geuen vs in Baptiſme, are we not manifeſt contemners of the ineſtimable loue & gift of Jeſus Chriſt, and are moreouer worthy to rotte a thouſand times in our filthineſſe, or rather to gnaſh our teeth euerlaſtingly with the diuels in hell? It is euident.

Seeing then that it is ſo, that the end of our redemption, baptiſme, and iuſtification requireth of vs to abſtaine from ſinne, (ſo farforth as poſſibly we may, and our fleſhly infirmitie will ſuffer) we muſt take all paines and diligence by the vertue of the ſpirit of God, to caſt out from vs al foulneſſe and filthineſſe, Idolatrie, blaſphemie, rebellion, hatred, murder, whoredome, theft, and vſurie, and all other thinges contrarie to the holy Lawe, if we will not be more than ingratefull towards Jeſus

Christ, and open enimies of his Churche, and our owne saluation. But because it is not sufficient for the inducing of a true and healthfull repentance, to acknowledge our miserie, to abhorre it, to confesse it, and to abstaine from it, but we must also know, desire, and do that good which God commaundeth in his woorde: we must consider the argument which oughte earnestly to stirre vs vp to the sanctifying of the name of God. First, in that we are ioyned & made one with Christ Iesus in the Supper, in that we are made flesh of his flesh, and bones of his bones, in that we liue by his holy spirite: ought not this vpon good cause to exhort vs to conforme our selues to the image and likenesse of the holinesse of our Lord Iesus Christ: Can he dwell in vs, nourish vs with his owne substance, quicken vs with his holy spirite: ioyne vs vnto him selfe by the bond of faith, yet so, that he, his holy spirit, and faith, bring not foorth in vs good and holy workes: Moreouer, for so much as he doth not geue him selfe vnto vs halfemeale, and destitute of his qualities and riches, & accompanied with all spirituall gifts and blessings, adorned with righteousnesse and perfection, accompanied with innocencie and sanctification: howe can we re-

ceiue

ceiue Iesus Christ inriched with all his gra-
ces, that the righteousnes of our head may not
shine in vs which are his members: yea, shine
in all our partes as well inwarde as outward:
Must it needes be, that the two partes of our
soule, that is to say, our minde and heart, which
ought to apprehend and take holde of the pro-
mises of God, which ought to receiue by faith
the body and bloud of our Lord Iesus Christ,
that is to say, whole Iesus Christ true God, e-
quall in euery respect to God his father, and
true man made of humane body and soule: that
this minde and heart (I say) must be applied to
the meditation and loue of worldly and wicked
thinges, being destitute of the knowledge and
loue of God, and of the loue of our neighbour:
Doeth it behoue our body, which is the temple
of God, to be prophaned: That our eares,
which were created of God to heare his voyce,
should be stopped against it, and be open to va-
nities, wanton talke, & vnchast worldly songs:
Doeth it behoue our tongue, which is bound by
the right of creatiō, to sing the praises of God,
and by the right of redemption, to shewe forth
the Lordes death till he come: *b* That this *b* 1. Cor. 11.
tongue, which is so proper an instrument of the
glory of God, shoulde be mute to goodnesse,

and incessantly occupied in backbiting, slaun-
dering, blaspheming, or at the least in speaking
idle wordes, whereof one day we shal yeelde an
account before the throne of the maiestie of
i God? i Doeth it behoue our mouth, whiche
ought to receiue the blessed signe of the body &
bloud of our Lord Iesus, to suppresse the bene-
fite of our redemption, and to haue adders poy-
son in it? Doeth it behoue our handes, whiche
ought to take, at the Supper, the assured gage
of the loue of God, the infallible pledges of his
league with vs, the earnest penie of our saluati-
on, to be voide of goodnesse: and beside that, be
geuen to extortion, theft, murder, oppression, &
violence: Doeth it behoue our feete, whiche
ought to runne and make haste to goodnesse, to
be readie and light to runne to mischiefe: No
k surely, but as he which calleth vs, is holy, k so
likewise must we also be wholy holy, as he hath
brought vs by holy Baptisme into his holy
house, which is his Church, the Communion of
Saints: Euen so likewise must we lead therin
a good and holy conuersatiō, as he hath washed
vs from our sinnes, by the precious bloud of his
sonne Iesus Christ: so must we dye to them, &
liue in righteousnesse, as he hath called vs to
the incorruptible hope of the blessed resurrec-

tion

tion and eternall life: so must we lift vp our hearts on high, and not be buried like Moles in this fraile and transitorie earth. To be short, seeing that the grace of God is set before vs euery day, and his holy woorde soundeth in our eares, / to this onely end, that it may be salua- Tit. 2. 11
tion vnto vs, and that (renouncing all vngodli- 12. 13. 14
nesse, and worldly desires) we shoulde liue soberly, iustly, and godly in this present worlde, looking for the blessed hope and appearing of the glory of the mightie God, and of our Sauiour Iesus Christ. We muste pray vnto this good God, that he woulde geue vs grace, so to behaue our selues towardes him in liuing godly, so towards our neighbours in liuing iustly, so towards our selues in liuing soberly, that we may be found at the day, irreprehensible, by the meanes of that his well beloued Sonne our Lord Iesus Christ.

Of thankesgeuing. Article. 3.

Thirdly, we must geue thanks to this good God, for the benefite of our redemption, and for this cause it is, that the Auncients called the holy Supper, Eucharistia, that is to say, gratefulnes, good grace, geuing of thanks.

For if so be that our ordinarie foode, and daily bread, which God geueth vs for the nourishment of our bodyes, ought to be sanctified by the word, [a] and receiued with thankesgeuing:

a 1.Tim.4.3.5.

ought we not much more to thank God for the heauenly bread, and for the nourishment of our soules, which is offered vnto vs, and really geuen vs in the holy Supper of Iesus Christ?

And we see also, howe Iesus Christ himselfe sheweth vs an example hereof. For when

b Mat.26.26. Mar.14.22.

he tooke the bread of the Supper, [b] S. Matthew, and S. Marke say, that Iesus Christ blessed. And S. Luke expoundeth this word to blesse, when he saith, that he gaue [c] thankes.

c Luk.22.19.

Nowe then, seeing that we see, that Iesus Christ, when he tooke the bread of the Supper, gaue thankes to God his father, as he did

d Mar.26.27 Mar.14.23 Luk.21.17.

also when he tooke the cup, [d] and that for the redemption of mankinde: it is our duetie to doe the like. And that we may be the better moued to geue thankes to God, we haue to consider the greatnesse of the benefite of our redemption, and the excellencie of the gift which God geueth vs at his holy table, which can not be done, vnlesse we consider our miserable condition, whiche was before figured by the temporall captiuitie of Ægypt.

We

We see there, howe Pharaoh *e* was strong and mightie, how he knew not the eternal, how he went about to kill all the seede of the Israelits, by the suppression & death of their mē children: we see also how excessiuely he caused the Israelits to worke without any hope of wages, how he would not suffer them by any meanes to sacrifice to the Lorde, nor to goe forth of the land of Ægypt.

e Exo. 1. & 3. & 3.

Which thing continued not for one yeere or two: but for the space of foure hundred and thirtie *f* yeeres. Here maye we liuely beholde a draught of our miserie. We were all lost and destroyed in Adam. We were holden captiues in the helly Ægypt vnder the tyrannie of a spirituall Pharaoh, which is the Diuell. This tyrant was strong and mightie: he suffered vs not to serue our God. He made vs to labour incessantly in slauishe and vnfruitefull workes of sinne, to the establishment of his owne kingdome. He slew not onely our men children: but he led vs all indifferently, to vtter ruine and destruction. And this tyrannie had not only continued for a certaine time: but had beene eternall and forever permanent, if the mercie and power of our God had not plucked vs out of it by the ministerie of the true Mo-

f Exo. 12. 30

ses, which is our Lorde Iesus Christ, who is the true Lambe which the heauenly Father hath deliuered to death, to deliuer vs from it, and purchase vs eternall life. As it is said, that God so loued the worlde, that he hath giuen his onely begotten sonne, *g* that whosoeuer beleeueth in him should not perishe, but haue euerlasting lyfe. Now then, seeing this good God hath done in vs so great a pleasure, as to free vs from the tyrannie of the Diuell, of sinne, of death, of hell: seeing that his loue was so great, that he deliuered his onely Sonne to the cruel and ignominious death of the Crosse, for vs, which were the seruantes and bondslaues of Sathan: his welbeloued for vs, which were his enimies: the iust, and the Lambe without spotte, for vs, which were sinners and corrupt: the onely heire of Paradise, for vs, which were worthily heires of hell: ought wee not to be rauished with admiration of this great and vnspeakable loue of god towards vs, & our tōgues to be for euer displayed to publishe with lowde voyce the praise of the benefite of our redemption? It is very reasonable, and therefore we see, that Iesus Christ admonisheth vs of our dutie in this behalf, speaking of the celebration of the holy Supper. *b* Doe this in remembrance

g Ioh. 3. 16.

b Luk. 22. 19. 1. Cor. 11. 24.

of

of me. And S. Paule expresseth what remembrance this is, whē he aduertiseth vs, that as often as we shall eate this bread, & drinke this cup, wee shewe the Lordes death till he come. 1. Cor. 11. 26.

Seeing thē that God requireth of vs a true acknowledging of his benefits, which we receiue at his handes and bountifulnes, by the meanes of our Lord Jesus Christ: let vs take heede, that we be not spotted with the fault of ingratitude, especially, if we will not incurre the wrathfull displeasure of God, and acknowledge him for Judge, whom we woulde not acknowledge for a gentle and mercifull father, as Saint Paul also to this purpose threatneth the ingrate and forgetfull, when he saith, Whosoeuer shall eate this bread, and drinke the cup of the Lord vnworthily, eateth and drinketh his owne damnation. And rightfully is the vengeance of God displayed against them, which wickedly suppresse the glorie of God, in that, that concerneth their owne saluation. For if so be that a murderer readie to be hanged for his wicked deedes, casting away and reiecting his Princes gratious pardon (& not vouchsafeing to thanke him for it) deserueth worthily the gallous: or if a childe deserue the rod, for not giuing once

I thanke you to his father, when he hath receiued at his handes great and singular benefites: much more we, which for our sinful and wicked deedes deserue to be hanged in hell, if we contemne the grace of God our souereigne prince, and make no count of this euerlasting benefite, which our heauenly father presenteth vs withall in Iesus Christ, who is offered to vs in the Supper, by good right and reason we are worthie to perish for our vnkindnesse and vnthankfulnes. But here must we diligently marke the poinctes that followe.

First, this acknowledging must be made to one onely God, by his only sonne Iesus Christ. For, euen as God by his only sonne hath created vs, & redeemed vs from euerlasting death: so will he that to him alone, & by him alone, in whom he is well pleased: we render thankes for all his benefites. As we see how S. Paul setteth this foorth vnto vs in many places, and precisely in the Epistle to the Ephesiãs, where he saith, Blessed be God, euen the father of our Lorde Iesus Christ, which hath blessed vs with all his spirituall blessing in Heauenly thinges in Christ, as he hath chosen vs in him before the foundation of the worlde: but they which call vpon Saintes, and put their trust in them,

them, or in their merites, they also which make them patrons and aduocates to GOD warde, and likewise they which trust in their owne strength, in their owne free will or good woorkes, rob God of his glorie, and can not giue him true thanks for the benefite of redemption. For we cannot giue to any creature, the least iot that may be in the matter of our saluation: but wee commit sacrilege against God the creator. And therefore renouncing our selues and euery liuing creature, let vs say with the Apostle, k Vnto the King euerlasting, immortall, inuisible, vnto God onely wise, be honour and glory for euer and euer. Amen. k 1. Tim. 1. 17.

Secondly, thankes must be giuen, not with the mouth onely: but with the heart also. For, seeing that God is a spirit, he requireth a seruice of vs, that is agreeable to his nature, that is to say, he will be serued of vs in spirit and trueth. And therefore, when that praising of God for the benefit of redemption, commeth in question, we must haue our heartes lift vp on high, and there must be a consent and mutuall agreement betweene our inward affections and our tongues, as wee see how Dauid exhorteth himselfe to the same, when he sayth, l My soule l Psa. 103. 1

soule praise thou the Lord, and al that is within me praise his holy name. My soule (I saye) praise thou the Lorde, and forget not all his benefites. And the blessed Virgin singeth the selfsame in her song, saying: m My soule magnifieth the Lord, and my spirit reioyceth in God my Sauiour. Nowe, all hypocrites, and wicked persons, also they that sing & praise in an vnknowen tongue, are here reproued. For where there is no vnderstanding: there is no affection nor will, and consequently no faith, without which, whatsoeuer we doe, be it neuer so faire and glorious before men, it is but sinne & abomination before God. Let vs take heede therefore, that in this behalfe we wander not, and go astray, least we be condemned with the Iewish people, which honoured & serued God in vaine, in so much as they came neere vnto him onely with their mouthes, n and honoured him with their lips, but not with their heartes.

m Luk. 1.46.

n Esai. 29.13 Mat. 15.8.

Thirdly, it must be done at all times and seasons, that is to say, aswell in affliction, as in prosperitie: and to this purpose Dauid protesteth, o That he will alwayes giue thankes vnto his Lord, and that his praise shal be in his mouth continually. And Saint Paule admonisheth the Thessalonians, p To giue thankes

o Psal. 34.1.

p 1. Thessa. 5. 18.

thankes in all thinges: adding: For this is the will of God in Christ Jesus. But this is cleane contrarie to time seruers, and to all them which in time of prosperitie fawne vpon the Gospell, and are well content for that time to praise God, whom afterward in time of afflictiō they defie and set at naught.

The cause of this mischiefe is, for that they haue not yeelded them selues to the Churche of GOD, for a good end and purpose, as to extoll the glory of God, to seeke their owne saluation, and the saluation of their brethren, but rather to make them selues greater in their goods and honours, and to satisfie their owne affections. And therefore it commeth to passe, that as soone as the diuel lifteth vp his hornes against the Churche of God, and persecutions be at hand, they melt away by and by in affliction, as doeth waxe before the fire: they are offended, and parched with the Sunne of the crosse, they are sorrie for the good they haue done, they repent themselues that they were so hastie to confesse the name of our Lorde Jesus Christ in the assemblie of the faithfull, they wishe they had neuer knowen GOD, nor his worde, nor his Churche, nor his ministers, because they make greater account (as Esau did)

of

of one messe of pottage, q than of the birth-
q Gen. 25. 38 right & blessing of the heauenly father. But let such manner of persons knowe, that it shall no more profite them, that they made a fair beginning & iollie holding vp of their buckler: then it did Cain, Esau, Saule, Iudas. For seeing that sentence is generall, that whosoeuer continueth vnto the ende, he shalbe saued: it followeth by the contrarie, that all they which doe not continue constantly in the confession of the sonne of God, and are hindered by their goods and honours, loue of the worlde, ease of their flesh, to set forth and declare with a continuall traine, the benefite of our redemption: it followeth (I say) that such persons shall go to ruine and euerlasting destruction. Last of all, this acknowledging must not onely bee priuate, but publike, in the face and presence of the whole Church: and therefore, as Dauid
r saith, r What shall I render vnto the Lorde
Psal. 116. 12.13.14. for all his benefites towards me? I will take the cuppe of saluation, and call vpon the name of the Lorde. I will pay my vowes vnto the Lorde, euen nowe in the presence of all his
f people. And againe, f I haue declared thy
Psal. 40.9. 10. righteousnesse in the great congregation, loe, I haue not refrained my lippes, O Lord, thou knowest,

knowest, I haue not hid thy righteousnesse within my heart, but I haue declared thy trueth and thy saluation. I haue not concealed thy mercie and thy trueth from the great congregation. So then this ought to be well printed in the heart of the weake, and those that are ashamed to confesse and prayse openly our Lorde Iesus Christ. For, seeing that GOD doeth auouch vs openly for his people, and giueth himselfe freely vnto vs, and to our children, in the person of his wel beloued sonne our Lorde Iesus Christ, we can doe no lesse, then auouch him publikely for our God and saniour, in the person of that same his welbeloued sonne Christ Iesus our Lord.

Of Loue. Article. 4.

FAith, repentance, and acknowledging of Gods benefites, cannot haue place in vs, and in vaine are we called Christians, or that we bragge of our selues for the practise of the commaundementes of the first table, which concerne the seruice of God before mentioned: vnlesse we shew the effectes by the keeping of the commaundementes of the seconde Table, which concerne the loue of our neighbour, with-

out which also wee cannot worthily present our selues to the holy table of Iesus Christ our Lorde. And therefore it is, that Iesus Christ himselfe in the sermon of the Supper, which he made to his Apostles the same night that he was betrayed and deliuered to death for vs, did diligently beat this point into their heades, saying, a By this shall all men knowe that ye are my Disciples, if ye haue loue one to an other. And againe, b This is my commaundement, that ye loue one another, as I haue loued you. Greater loue than this hath no man, when any man bestoweth his life for his friendes. Ye are my friendes: if ye doe whatsoeuer I commaunde you. To this same end tendeth also that, that the same night Iesus Christ washed the feete of his Apostles, c after which washing, he saide vnto them, Knowe ye what I haue done to you? ye call me Maister and Lorde, and ye say well, for so I am. If I then your Lorde and Maister haue washed your feete: ye also ought to washe one an others feete. For I haue giuen you an example, that ye shoulde doe euen as I haue done to you.

a Ioh. 13. 35.

b Ioh. 15. 12. 13. 14.

c Ioh. 13. 12. 13. 14. 15.

We must therefore (according to the commaundement and example of the Sonne of

GOD) be furnished with true and hot loue, that wee may worthily present our selues to the Lordes table. If wee will haue a true description of this loue, we must take it of Saint Paule, which painteth it out in liuely colours, writing to the Corinthians in this sort. d Loue (saith he) suffereth long, it is bountifull, loue enuieth not, loue doeth not boast it selfe, it is not puffed vp, it disdayneth not, it seeketh not her owne thinges, it is not prouoked to anger, it thinketh not euill, it reioyceth not in iniquitie, but reioyceth in the trueth. It suffereth all thinges, it beleeueth all thinges, it hopeth all thinges, it indureth all thinges. See what manner of loue ours ought bee, euery one of vs must indeuour, that all the partes of this description may rightly agree vnto vs. Wee are many wayes and in sundrie sortes exhorted to this loue and brotherly concorde in the holy Supper of our Lord Jesus Christ. d 1.Cor.13.4

First in that, that we must waite one for an other, e and that it is not lawfull for euery one of vs to celebrate the Supper particularly and aparte: but when the whole congregation is assembled together, all the faithfull together must take, eate, and drinke, the Bread and e 1.Cor.11.33.

Wine of the Supper, according to the commaundement of Jesus Christ. *f* Take ye, eate ye, and drinke ye all of this. It is a true figure and testimonie of the vnitie that ought to be among vs.

f Mat.26.26 Mar.14.21 Luk. 22.19. 1.Cor. 11. 24.

Moreouer, in that, that wee being all gathered together in one house of God, which is his Churche, wee doe there all call vppon one selfsame Father, which is in Heauen, we haue all one selfsame head, aduocate, and intercessour, which is Jesus Christ: *g* wee are all quickened with his holy Spirit which dwelleth in vs, in that, that wee all haue one selfsame worde of GOD, in that, that wee all eate of one selfsame spirituall meate, and drinke all of the selfsame spirituall drinke, in that also that wee all pretend as brethren to one selfsame inheritance, which is the kingdome of Heauen: ought not this to inflame vs with true and hot loue?

g Eath. 12. Joh. 11.17. 1.Tim.2. 1.Joh.2.

Finally, the making of the bread and wine of the Supper, doeth teach vs also what vnitie and concorde wee ought to haue one with another: for as wee see, that the bread is made of many cornes, and yet notwithstanding afterwardes is but one selfe same lump of bread: as wee see also that the wine is made of many clusters

clusters of grapes, and yet after it is made, is but one onely wine: in like sort must the Christians, which are many in them selues, be ioyned together through loue into one body, which is the Church, whereof Iesus Christ ought to be the onely head and leader. But we must note, that this loue, whereunto wee are exhorted by so many reasons of the Supper, cannot be where there is enuie, brauling, contentions, rancour, debate, and diuision: and therefore, before wee come to the Supper, (which is a witnesse of our agreement aswell with Christ, as with his congregation) if wee haue had any strife and contention with our brethren: wee must louingly reconcile our selues vnto them. If any man haue offended vs: wee must frankely and freely forgiue our brethren *h* yea our enimies, as wee would that our good God should pardon vs, and as wee see howe Iesus Christ our Lorde hath left vs an example of his loue, when he prayed to GOD his father for his enimies which put him to death, *i* as wee reade also that Saint Steeuen did the same. *k* Againe, we must also marke, that this loue ought to be practised in all estates. Kings must loue their subiectes, they must be Nurces / of the Church of

h Mat. 5. 23. 44.

i Luk. 23. 34.

k Acts. 7. 60.

l Esai. 49. 23.

God, louers of common peace, they must vse their people with all moderation and clemencie. So likewise must the people honour the king, *m* they must pay him their tribute faithfully, they must be obedient to all his Lieftenantes and Officers. The Pastour must loue his flocke, *n* he must watch, take paines, and pray incessantely for it. *o* So likewise must the sheepe loue their Pastour, the fathers their children, the children their fathers and Mothers, the wife the husband, and the husbande the wife, the maisters their seruantes, and the seruantes their maisters: and euery one in his calling must endeuour to exercise loue in that vocation whereunto God hath called him. For otherwise it wilbe impossible for vs to doe our duties faithfully, aswell toward GOD, as toward men, if the rule of loue doe not guide and gouerne vs in all our doings.

m
1. Peter. 2.
13. 14. 15.
Rom. 13. 2.

n
Act. 20. 28.
1.
1. Pet. 5. 2.

o
Ga. 12.
3.

Article. 5.

Necessarie obseruations for them that will come to the Lordes Table.

IN the articles afore saide, consisteth the true examining of our selues: notwithstanding, we

we muſt take good heede to theſe pointes and notes which followe.

Firſt wee haue to note, that wee muſt not caſt our heades, and bend our braines to examine curiouſly another mans life: as many do, which ſtretche out and ſcanne ſo narrowly the blemiſhes of their brethren, that they forgette their owne. It is to be wiſhed, and wee muſt procure it as much as lyeth in vs, that the Church of God may be maintained in puritie, without ſhewe of offence. But, for ſo much as in this worlde corne ſhall alwayes bee mixed with chaffe, *a* weedes with wheate, *b* good fiſhe with bad, *c* Iudas with true Apoſtles, *d* fooliſhe Virgins with wiſe, *e* yet none of vs must be offended therefore. And moreouer, let euery man endeuour to finde that perfection in him ſelfe, which he deſireth to bring into an other.

a Mat. 3. 12.
b Mat. 13. 24.
c Mat. 13. 47.
d Mat. 10.
e Mat. 25.

Secondly, we muſt not thinke that faith, repentaunce, giuing of thankes, and loue, and other vertues which GOD requireth of vs, can be perfecte here in this worlde: for there will be alwayes in vs, (what regenerate and newe borne ſo euer wee be) ſome remnantes of ſinne, of incredulitie, of lacke of repentance, of vnthankefulneſſe, and of ſelfeloue,

which is directly contrarie and opposite to the true loue of our neighbour. As long as wee liue, the flesh *f* will fight against the Spirit, the Diuell and the World will make warre against vs: as the life of the Patriarches, Prophetes, and Apostles, doe sufficiently witnesse vnto vs: so that, euen to the last breath of our life, wee shall haue neede to craue of our God, that he would forgiue vs our sinnes, through his sonne Iesus Christ.

f Rom. 7. 23. Gal. 5. 17. 1. Pet. 5. 8.

Notwithstanding, so farre it is that the imperfections which are in vs should cause vs to drawe backe from GOD, and from this holy banquet, that rather (so that we are displeased with our selues for them) they ought to cause vs to come the sooner, to the intent, that as poore famished creatures, wee might more greedily, and with greater desire, receiue Iesus Christ, which is the true shepherd of our soules.

Thirdly, although it be not required to the worthie comming to the Supper, to haue a perfecte faith, perfecte repentance, perfect giuing of thankes, perfecte loue: yet must they bee (notwithstanding) true, and proceede from the heart, and from the Spirit. Our faith must not bee feigned, our repentaunce must

not

not be counterfeit and painted, as that of hypocrites: the thankes whiche we geue to God, muſt not come onely from the mouth, neither muſt we loue our brethren in worde onely, and not in deede: but let the whole profeſſion of our faith, and Chriſtian life, aboue all thinges, be farre from oſtentation and hypocriſie, ſo that we take more paines to be good Chriſtians in deede, and before God, than to be ſo counted and taken before men.

Againſt them that willingly, and of ſet purpoſe, abſtaine from the holy Supper of the Lorde.

Article. 6.

AS there are many whiche doe amiſſe in preſenting them ſelues vnworthily to the Communion: ſo there are many whiche doe amiſſe on the contrarie ſide, in that they will by no meanes come, nor preſent them ſelues to this holy banquet, for feare of communicating (as they ſay) vnworthily: and ſo conſequently to be culpable of the body and bloud of Jeſus Chriſt. But let them that abſtaine of ſet purpoſe from the Lordes holy table, know, that it is no leſſe fault, vpon an vnthankfulneſſe and

contempt, to abstaine from the holy and sacred meates which God presenteth to vs at the supper: thē to receiue it vnworthily, as we see that a Patient, which being very sicke, maketh no account of the receit and diet which the Physician hath prescribed: is no lesse faultie then he which abuseth, or vseth it not competently, as the Physician hath appoynted.

Therefore, let not this sort of people flatter them selues, as though by this meanes they coulde be excused both before God & men, seeing that it is a moste certaine trueth, that so haynous an ingratitude is in no wise to be admitted, or worthy excuse. For first of all, such men doe willingly contemne the commaundement of Jesus Christ, which saith to al his, Do this, take yee, eate yee.

Secondly, they contemne the blessed remembrance of the death & passion of the sonne of God, who commaundeth all the faithfull to celebrate the Supper in remembraunce of him.

Thirdly, they contemne the price of their redemption, that is to say, the precious body & bloud of Jesus Christ, whiche are geuen and distributed to all faithfull Christians in the Supper, according as it is said, This is my

body,

body, whiche is geuen for you: This is my bloud, whiche is shed for the remission of your sinnes. Finally, they despise the Church, and the vnitie thereof, and willingly excommunicate them selues from the communion whiche the faithfull haue in the Supper, as well with Iesus Christ, as one with another. We see therefore how fondly these contemners of the Lordes holy Supper doe fal, & are vtterly inexcusable. And therefore let vs take good heede, that we followe them not, if we will not be punished with them, whiche for their oxen, a
& fermes, wiues, and traffique of merchaun- Mat. 22.7
dize, refused to come to the marriage in the Luk. 14. 2
Gospell.

Contrariwise, of them which come vnworthily to the holy Supper of the Lorde, or ought not to be thereunto admitted. Article. 7.

Of them which sinne against the first Article of the first preparation, which consisteth in true faith.

ALl Atheists, that is, suche as are without God, misbeleeuers, ignorant of God

God and his woorde, all heretikes and false Prophets, all Magicians, Idolaters, and superstitious, which are partakers of the table of diuels: likewise all they which haue but an historical faith, all the adherents and ministers of the Romish Antichrist, and they that establishe by any manner (whatsoeuer) his kingdome, or depend thereon: also all they which haue not yeelded them selues to the Church of God, & haue not made profession of their faith. Finally, all they that customably sweare either by the name of God, or by their faith, and applie it to vaine matters, and causes of no value: all these ought to abstaine from the Lordes table, for so much as they haue not a true trust in God, without the whiche we can not be members of Iesus Christ, nor consequently be apt and meete to receiue life of him, whiche is the onely head of the true faithfull.

Of them which sinne against the second Article of the second preparation, which consisteth in repentance.

ALl they whiche liue slaunderously, all impenitents, and vnthrifts, al contemners of God,

God, of his worde, and of his holy assemblies, all blasphemers, and deniers of the name of God, all despisers of correction, and ecclesiasticall discipline: they also that haunt and frequent ordinarily euil companie, whiche walke in the counsell of the wicked, [a] whiche stand in the way of sinners, whiche sitte in the seate of the scornefull. To be short, they in whom appeareth no amendement of life, no regeneration, and they that commit heinous and infamous vices, and such as are to be punished by the Magistrate: all these, after that they are knowen to be such, ought not to be admitted to the Supper: and if they present them selues vnto it, they ought not to be receiued, least that, that is holy, be geuen to dogges and swine, [b] to the great dishonour of God, and slaunder of his Church.

[a] Psal. 1. 1

[b] Mat. 7. 6

Of them which sinne against the third Article of the third preparation, which consisteth in geuing of thankes.

WIthout true faith and repentance, we can not be meete to set foorth the praises of God, who will not be praised by the mouth

mouth of the wicked, a and therefore all Infi-
a Psal. 50.16 dels, ignorantes, and impenitents, sinne also a-
gainst this Article, and ought not to be receiued to the Lordes Supper. Also, they that are madde, or fooles, either by nature, or some other accident. They also, which by reason that they be vnder age, (as litle children) can not shewe forth the Lordes death till he come, are not capeable of the Supper.

Finally, they whiche by fragilitie, vnkindnesse, and contempt, in time of persecution did forsake Gods cause, and renounce the name of our Lorde Iesus Christ, ought not also to be admitted thither: vnlesse that they doe firste make open confession of their fault, and be reconciled to the Church of God.

Of them which sinne against the fourth Article of the fourth preparation, which consisteth in loue toward our neighbours.

The disobedient to father and mother, to the magistrate, and to all superiours, the seditious conspiratours, fighters, murderers, and such as beare malice and hatred against their neighbours, they that are carried away with

with a desire of reuengement, whoremongers, adulterers, incontinent buggerers, dronkards, and gluttons, deceiuers, couetous, theeues, and blurers, backbiters, mockers, false witnesses, lyers, and common periured persons: and in summe, all they which make an Arte of the breach of loue towarde their neighbours, conteined in the seconde table of the lawe of God, ought not to be receiued to the Supper. For, seeing that the Scripture pronounceth thus, that such sort of men haue none acquaintance of God, are shut out of the kingdome of heauen, a and shall not dwell in the Lordes holy mountaine: they ought of right to be shut out from the sacred signes, whereby the faithfull are ioyned to Jesus Christ, and made possessours of eternall life.

a Ephe. 5.5 Psal. 15.

FINIS.

¶ *A Dialogue of the preparation to the holy Supper of our Lorde Iesus Christ.*

Father.

How must we be prepared to come worthily to the supper of our lord Jesus Christ?

Childe.

Wee must examine our selues according to the precept of the holy Apostle S. Paul.

F. Wherein consisteth the examination of our selues?

C. In two poyntes. First, that we behaue our selues (as it is meete) towarde God, who calleth vs to this holy banquet.

Then, that we do our duetie to our brethren which are called to this holy table with vs.

F. What is our duetie towardes God?

C. It consisteth principally in three points.

F. Which are they?

C. In

C. In faith, repentaunce, and geuing of thankes.

F. What is faith?

C. It is a certaine assurance, that God is our father and sautour, in the name of his sonne Jesus Christ our Lord.

F. This assurance, commeth it of vs?

C. No. For the faithfull are not borne of flesh, nor bloud: neither of the will of man, but they are borne of God. John.1. John.17. Rom.10. Rom.8. Gala.4.

F. But what meanes doeth God vse to beget vs vnto him, and to geue vs faith?

C. His word confirmed in vs with the worke of the holy ghost, who cryeth in our hearts Abba, that is to say, Father.

F. Is not this faith confirmed and ratified in vs by the Lordes Supper?

C. Yes.

F. Howe so?

C. First of all in that, that Jesus Christ geueth himselfe vnto vs, promising vs that his body was geuen to death for vs, and that his bloud was shedde for the remission of our sinnes.

F. What more?

C. In that, that the bread and wine whiche we take, eate, and drinke, according to Gods

institution, teacheth vs, that through faith we take, eate, and drinke the bodye and bloud of Jesus Christ, for the nourishment of our soules.

F. And those that are Infidels, can they eate the body of Jesus Christ, and drinke his bloud?

C. No. Because they haue no true faith, without which we can not be members of Jesus Christ, nor consequently receiue life of him, who is the onely head of the faithfull.

F. What then doe the Infidels, when they receiue the Sacrament of the Supper?

C. They eate and drinke their owne damnation, in stead of receiuing the pledges and gages of their saluation. 1. Cor. 11.

F. Where must the true faithfull seeke Jesus Christ, to enioy him, and to haue the fruition of him?

C. In heauen. For if we be risen againe with Christ, we must seeke the thinges that are on high, where Christ is sitting on the right hand of God. Colos. 3.

F. Is not this the matter, that the auncient Bishops vsed in the celebration of the Supper, to say to the people, Surſum corda, that is, Lift vp your hearts?

C. Yes.

C. Yes. And therfore the people answered: Habemus ad Dominum: We haue them to the Lord.

F. Nowe that Iesus Christ is in heauen, and we on earth: howe can we be ioyned and vnite or made one with him?

C. By faith, and by the worke of the holy Ghost, which can well ioyne & knitte that, that is otherwise separated by distaunce of place.

F. What shall we then say of them, that seeke Iesus Christ in the elementes of the Supper, and say, that there is a transubstantiation of the bread and wine, into the body and bloud of Iesus Christ?

C. They erre diuerse and sundrie wayes.

F. How so?

C. First, they speake against three Articles of our beleefe, that is, that Iesus Christ is ascended vp into heauen, that he sitteth on the right hand of God, and that he shall not depart frō thence, till he come to iudge both the quicke and the dead.

F. What more?

C. By their transubstantiation also they abolishe the signe of the Sacrament, that is to say, the bread and the wine, and consequently they abolishe the Sacrament of the

Supper, which can not be without the signe.

F. This doctrine of transubstantiation, hath it no other absurdities?

C. Yes. For it geueth holy things to swine, and graunteth, that the Infidelles may eate Iesus Christ. Moreouer, it maketh men Idolaters, and causeth them to worship the Sacrament.

F. Say on.

C. It maketh also the glorious body of Iesus Christ subiect to rotting and filth. To be short, it abolisheth the true humanitie of the sonne of God, making him an infinite body, & such an one as is in all places.

Math. 28. F. But hath not Iesus Christ saide, that he
Math. 18. would be with vs vnto the ende of the worlde? and where as two or three shoulde be gathered together in his name, there he woulde be in the middest of them?

C. Yes. But these places must be vnderstoode of the presence of his Diuinitie, and not of his humanitie.

F. Howe canst thou proue that?

C. By the witnesse of Iesus Christ himselfe, (whiche saith) that we shall alwayes haue the
Iohn 12. poore with vs: but him we shall not haue al-
Act. 3. 21 wayes. And S. Peter saith, The Heauen must

must containe Jesus Christ, vntill the restoring of all things.

F. Therefore thou wilt conclude, that although Jesus Christ by his Diuinitie, and his holy spirite be alwayes with vs: yet notwithstanding, touching his humanitie, he can be but in one certaine place, that is, in heauen.

C. Yea, as S. Augustine also witnesseth, saying, Vntill heauen be ended, the Lorde shalbe alwayes on high. But the trueth of the Lorde is also with vs. For his body wherein he was raised, must needes be in one certaine place, but his trueth is spread throughout. Aug. 2. Psal. 54.

F. What is the summe of this true faith, which seeketh not Jesus Christ in earth, but in heauen?

C. I beeleue in God, which hath created me. I beleeue in Jesus Christ, which hath redeemed me from sinne, from Satan, from hel, and from death. I beleeue also in the holy Ghost, which hath sanctified me.

F. Why sayest thou particularly, I beleeue, and not, We beleeue?

C. Because that euery one muste examine him selfe, and liue by his owne faith, and not by the faith of other men. Hab. 2. Rom. 1. Galat. 3. Heb. 10.

F. Howe must that be doen?

C. When we doe euery man particularly for him selfe applie Iesus Christ vnto him selfe, with all his blessings and riches.

F. What riches are there in Iesus Christ?

C. There is saluation for the lost, life for the dead, trueth for the lyers, wisedome for the ignorant, iustice for the sinners, sanctification for the impure ones, redemption for the captiues.

F. Must we therfore by faith applie all these thinges vnto vs, seeing we are by nature lost, dead, lyers, ignorant, sinners, vncleane, and captiues?

C. Yea. For Iesus Christ hath taken vpon him al our miseries and wretchednesse, to geue and communicate vnto vs all his blessings and riches, as also in deede they be distributed vnto vs in his holy Supper.

F. Let vs nowe speake of the seconde part of our duetie towardes God, whiche consisteth in repentance, and firste of all, what repentance is.

C. It is a sorrowfulnesse, and hatred of euil, and a loue of that which is good.

F. To be sorie and greeued for our wickednesse, is it not necessarie to know it?

C. Yes.

F. How

F. How do we know the euill that is in vs?

C. First of all, by our beginning, for that which is borne of flesh, is flesh. Secondly, because we transgresse the lawe of God, which is the rule of all perfection and iustice. Thirdly, by the ordinarie afflictions, which God sendeth vs, because of our sinnes.

F. Haue we not also the Sacramentes, as a glasse to behold our sinnes in?

C. We haue so. For if we were not sinners, we shoulde haue no neede of remission of our sinnes in Baptisme. And if we were not in death, it were in vaine for vs to come to the Supper, to seeke life and saluation in Iesus Christ.

F. When we know our sinnes, ought we not to confesse them before God?

C. Yes. According to the example of Dauid, and the Publicane, if we will be iustified before God. Psalm. 32. and. 51. Luk. 18.

F. Why shoulde we confesse and acknowledge our sinnes before God?

C. To obtaine pardon and full remission, as God is iust and faithfull to doe it.

F. For what ende and purpose doeth God pardon vs our sinnes?

C. For three principall endes.

F. What are they?

C. First to this end, that we shoulde reconcile our selues to our enimies: Secondly, that we shoulde forgeue them: Thirdly, that wee shoulde abstaine from sinne, and liue to righteousnesse.

F. Is there nothing in the Supper, that exhorteth vs to flee and hate sinne?

C. Yes. For in that, that we breake the bread of the Supper, it sheweth vs, that our sinnes did bruse and breake the Sonne of God with the sorrowes of death.

F. What followeth then?

C. That we should condemne and detest our sinnes, as the authours of the death of the sonne of God.

F. Is it sufficient to abstaine from euill, and not to doe good?

at. 3. 8. 5. C. No. For euery tree that bringeth not
ath. 25. foorth good fruite, is cut downe, and cast into the fire. And therefore the naughtie seruaunt was cast into vtter darknesse, not because he had wickedly spent his maisters talent: but because he vsed it not, nor employed it.

F. Is it therefore requisite, that euery one, according to the talent whiche he hath receiued of God, doe glorifie him in that vocation where-

wherevnto he is called?

C. Yea. If we wil enter, as the good seruant, into the ioy of out Maister.

F. To doe this goodnesse, must we not haue knowledge?

C. Yes.

F. By what meanes?

C. By the lawe of God, and generally by all the holy Scriptures, which shewe vnto vs, what the good workes are, which God requireth of vs.

F. Are we not exhorted in the Supper, to liue well?

C. Yes that we are. For in that, that we are made one with Iesus Christ, made flesh of his flesh, and bones of his bones: furthermore, in that, that we are partakers of his holinesse and innocencie, it is to this end, that we should be holy, as he is holy.

F. What more?

C. In that also, that wee meet and agree in the holy Church, which is the communion of Saintes, in that, that by the operation & worke of the holy Ghost, wee call vppon one father which is holy, to be short, in that, that we heare his holy word, & receiue his holy Sacraments, it ought also to moue vs to holinesse.

F. This holineſſe, which God requireth of vs, is it perfect in this worlde?

C. No. As the examples of the Saintes ſhewe vs. And moreouer, vnto the laſt breath of our life, wee ſhall haue alwayes neede to aſke of GOD, that he woulde forgiue vs our ſinnes through his ſonne Ieſus Chriſt.

F. And this holineſſe, which is not perfect, can it pleaſe God who is perfect?

C. Yea. For ſo much as by the operation of the holy Ghoſt, and by faith, we obey the commaundements of God, in Ieſus Chriſt, who couereth with the cloke of his righteouſneſſe, all our wantes and imperfections.

F. Let vs come to the third part of our dutie towardes God.

C. We haue ſaid, that it conſiſteth in an acknowledging.

F. What acknowledging?

C. Of all the benefites which wee haue receiued, and receiue daily, at the hand of God: and eſpecially, of the benefit of our redemption by Ieſus Chriſt.

F. Is it not for this cauſe, that the auncients called the holy Supper, Euchariſtia, that is to ſay, gratefulneſſe, good grace, giuing of thankes?

C. It

C. It is so.

F. Is this acknowledging necessarie for all them that are partakers of the Lordes table?

C. Yea. As Iesus Christ hath shewed vs an example: and moreouer, hath commaunded vs to celebrate the Supper in remembrance of him. Math. 26. Mark. 14. Luk. 22. 1. Cor. 11.

F. What are the conditions of this acknowledging?

C. There are foure principall.

F. Which are the two first?

C. First, it ought to bee giuen to one onely GOD, by his only Sonne Iesus Christ. Secondly, it ought not to be giuen, not onely by mouth, but also by heart.

F. Doeth it followe hereby, that all they which call vpon Saintes, and giue not thanks for their saluation to one onely GOD, by his Sonne Iesus Christ, are guiltie?

C. Yea. And they also erre which are Hypocrites, praying in an vnknowen tongue, honouring God onely with their lippes, and not with their heartes.

F. Tell mee the two last conditions of the acknowledging.

C. That is, it ought to be done at all times, that is to say, aswell in aduersitie, as in prosperitie.

ſperitie. To be ſhort, it ought to be practiſed, not onely priuately: but alſo publikely, and in the middeſt of the congregation of the faithfull.

F. Seeing that we haue ſpoken enough of our duetie towardes God: let vs now ſpeake of our dutie towardes our neighbour.

C. It conſiſteth in true charitie, and brotherly vnitie, which doe neceſſarily followe faith, and the true ſeruice of God.

F. What is the true forme and rule of charitie?

C. That we loue our neighbours as our ſelues, or that we loue one another, euen as Chriſt loued vs.

F. How did Chriſt loue vs?

C. He loued vs, when we were his enimies, and when wee were wicked and abhominable before God.

F. Haue wee not herein an example to loue our enimies, although they bee wicked and naught?

C. Yes. For in this part we muſt be agreeable to the image of our head, Ieſus Chriſt.

F. And this loue, wherewithall Chriſt loued vs, was it feigned: or did it continue but for a time?

C. No. For he loued vs not in worde onely: but

but in deede. He loued vs not onely for a time, but euen to the end, vnto death, euen to the shedding of his precious bloud for vs.

F. And ought we not to followe him herein?

C. Yes. To eschew all dissembling and inconstancie, whensoeuer we debate of louing our brethren, and shewing our loue by deede.

F. Beside the example of Christ, are we not exhorted to this true loue in the Supper?

C. Yes.

F. By what reasons?

C. First, in that, that wee doe all communicate together at the Supper, that we eate of the selfe same meate, that we call vpon one selfe same father, that we haue one selfe same head Iesus Christ, that we are all quickened by his holy spirit, it ought to stirre vs vp to true loue and brotherly charitie.

F. What more?

C. The making of the bread and wine of the Supper ought to exhort vs also vnto it.

F. How so?

C. Because that, euen as the Bread is made of many cornes, which are vnite together in one lump of Bread: and as the Wine is made of many clusters of grapes, which are afterward put together in one liquor: so must Christians, which

which are many in them selues: be ioyned together by loue in one selfe same body, which is the Churche of God.

F. This loue, which we are exhorted vnto by so many reasons in the Supper, can it be in them which beare malice and hatred one against an other?

C. No. And therefore wee must forget all iniuries, and reconcile our selues to them which haue offended vs, and forgiue them with all our heart, euen as wee woulde that God should forgiue vs.

F. May wee conclude by all that hath been heretofore spoken, that such as doe not their dutie aswell towarde GOD, as towarde their neighbour, ought not to be receiued to the supper?

C. Yea. And therefore the true minister of Iesus Christ must take good heed, that he giue not that, that is holy, to such as are openly knowen to be dogs and swine.

F. The father of all mercie defende vs in such sorte, through his holy spirit, with faith and repentaunce, that wee may publishe his praises with a sincere affection, and loue our neighbours, as Iesus Christ hath loued vs, that we come not to his holy table to our damnation,

nation, as Infidels and impenitentes doe: but rather to our ſaluation, being aſſured, that wee enioy as truely eternall life with all riches and treaſures which are in Jeſus Chriſt: as wee enioy the elementes which he appointed vs for infallible witneſſes of euerlaſting life, in the ſame his welbeloued Sonne Jeſus Chriſt our LORD.

C. So be it.

FINIS.

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